able to hold a village session at the outside expense of Rs. 5,000.

Well, the idea has still not left my mind. . . . Rural-mindedness and electrical illuminations go ill together. Nor have motor cars and motor lorries any place there. They took me to Faizpur and they brought me to Haripura in a car. They would not even take me in a bullock-cart. . . . the 7«| *lakhs* would not have been spent here if we were *khadi-minded.* Here there are petrol and oil engines and water-pipes, stoves and electricity, most of the modern city-dwellers[5] amenities, including the tooth-paste and scented hair-oils. The villager is, or should be, unspoilt by these things. His brush is the fresh baul stick and his powder is salt and charcoal. . . . Some Socialist friends are impatient with us and say that Gandhi's days are gone and a new age is upon us. I welcome plain-spokenness. If you think that what I say deserves to be rejected, do by all means reject it. Do what you do for the sake of India, not for my sake. . . . If we miss the spirit of *khadi* and make a fetish of it, we are no better than gross idolaters. . . . Something within me tells me that herein I am not wrong. *(Harijan,* February 26.)

I make this long quotation because it seems to me that it contains the quintessence of "Gandhism." Pandit Nehru said to me that of course this ideal was quite impossible. At the Faizpur Congress they were unable to feed the multitudes which came to it: What of sanitation and the dangers of typhoid? How could such great crowds or even the delegates just inhabit a village for the Congress session?

I sometimes wonder whether the Mahatma's utterances do not contain an almost playful hyperbole. He takes up extreme positions in order to goad his followers into a reasonable approximation to them and then he is not satisfied. It is a kind of stimulus. But the Socialist cannot feel happy about the position. He thinks of the peasants of Russia at last discovering new and insatiable demands, having new desires and new needs. This disgusts the Mah-atma. At the root of his teaching is an emphasis on asceticism and the reduction of one's demands. There is nothing